/224 cont./
the assisting spirit. It is not enough to know whether certain medicines correspond to certain signs. The té eu must /225/ divine which remedies will be useful for the particular case. This is why the curer always carries a pouch with all the known remedies. He takes one out and consults. If the signs do not circulate, the remedy is useless; he takes out another and waits. When they are felt insistently, then the remedy is appropriate. Since the signs are given by the assisting spirit, it is he who cures.

The signs may contribute to the discovery of a vocation. If a man engaged in a manual task that does not imply motion (the making of firecrackers, plates for cooking, pottery) suddenly feels the movement of the signs, he must seek out a teacher so that he will instruct him in the art of curing. He cannot disobey them or he would go mad.

Even the curers themselves must practice the signs. If, for example, no sick clients have come for two days, the té eu must visit his Kachí (2) and practice the signs; otherwise,

2. See below, "Divination sites" /see p. 9/.

they may drive him insane. For this reason, the curer must practice his profession until old age begins. Old men lose the signs because they cannot travel to go to the Kachí and practice the signs.

All the informants affirm that signs on the left side signify something bad, while those on the right indicate something good. As a rule, the signs that are given in a certain part of the body have a specific meaning. Minor differences may be noted in the information provided by the curers, but they are matters of form rather than substance. There follows a table of the symbolism of the signs, gathered from many profane informants and curers from the Parcialidades of Santa Rosa, Calderas, Togoima, Avisame, and San Andrés.

/176 cont./

551 In referring to a grandfather, for example, Alfonso's,
609 one would say, Pons nei, if the speaker is well known to Alfonso; otherwise he would say Liõn nei (father of Cerveleõn), especially if he were in the presence of the grandfather.

In referring to the paternal uncle of Alfonso, one would say: Pons niñuk.

In referring to the maternal uncle of Alfonso, one would say: Pons nekáhka.

In referring to the paternal aunt of Alfonso, one would say: Pons nsuts.

In referring to the maternal aunt of Alfonso, one would say: Pons nihiñuk.

Relations between Relatives

603 As we have seen, general respect is owed to older persons
● [888] by younger persons. Patterns of conduct between grandparents and grandchildren are governed by emotional factors, these being more or less affectionate, according to their mutual comportment. If the grandparents /177/ are kind to their grandchildren, they are given their love and consideration; if the contrary is the case, the attitude is one of cold respect. If the grandchildren say "what an old pig he is," the grandfather will not love them.

604 It is affirmed that with the paternal and maternal uncles
551 an identical pattern of conduct is observed. They cannot be designated solely by name. Thus, if Victoriano Piñakuĕ addresses his uncle by his name, the latter will reply that he has no manners, for he should show respect. "You must say uncle," he advises. His mother will scold him: "you are rude to speak like
604 that, say uncle." Greater respect is owed to Ego's older uncles than to uncles younger than he is. To the former he gives a blessing as he does to his parents. One should not mention "cosas feas" /ugly things/ in their presence or joke with them. If the uncle wishes to joke with the nephew, the latter should